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731* 221* [372] [252 262] sheltered position at the foot of a rugged hill, and gathered roots and dry weeds to make a fire by which to roast the bustards shot on the way by our slaves. The roughly plucked birds were cut into pieces, which were thrown on the hot ashes. The crops and intestines still full of partly digested herbs and red-haired caterpillars were also roasted in this way, and eaten with relish as a delicacy.

It was our intention to rest here awhile. From a point above our camp we surveyed the surrounding country from time to time for wandering herds, mounted Bedouins or automobiles, but as far as we could see there was nothing living within view; the wilderness stretched away to the horizon undisturbed.

●579 As we chaffed and laughed over our meal, six savage figures stood suddenly before us, as if they had risen out of the ground. They could not have ridden upon us, for Mijhem and Sleyman had, but a moment previously, scanned the whole neighbourhood with field-glasses. The six fellows must, therefore, have crept up on hands and knees from some spot close by, where they had been lying in hiding. They had no rifles, but nevertheless, they had us covered with pistols which they held under their cloaks.

At first they did not speak, and not one of us dared to move. Two of the strangers then commenced to argue with each other, eyeing us the while in a most unfriendly manner.

Unmounted wayfarers met in the desert in this way are usually common robbers and murderers, who will stop at nothing to attain their purpose. They have

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nothing in common with those worthy camel and sheep raiders who ride *dhaluls* and mares, and whose exploits are somewhat in the nature of knightly enterprises.

Faris and I exchanged glances and stealthily groped under our cloaks on the ground for our rifles.

Now I could take my courage in my hands and speak to our uninvited visitors.

"What do you want of us?"

"God knows."

"And how did you get here?"

"From over there."

"And where are you going?"

"Over there."

"What tribe do you belong to?"

"The Beni Adam" (Children of Adam).

The replies sounded impudent and dangerous; but we were used to desert ways. By their ambiguous replies, the strangers stamped themselves as ordinary robbers. Had they responded to my questions more openly, they would have made themselves and their tribe responsible for our safety (or our death). We could then either have removed our headgear or in some way have touched one of them, and thereupon claimed their protection. Even to spit on a man (a truly singular way of "touching") and thus call on his protection is permissible and efficacious enough to save one's life, if not at the same time one's property.

These fellows had no use for the honoured customs of the Arabs. They were responsible to no one and would kill us in cold blood. Why they held back was incomprehensible.

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579 As a last resort, and in order to get some idea of the strangers' intentions, Mijhem offered them cigarettes. They shook their heads in refusal, but their attention was momentarily distracted from us. Like lightning Faris seized the opportunity to raise his rifle and fire over their heads. Mijhem and I, who had awaited a cue, fired from under our herder's coats.

The surprised thieves fell back in fright. Two immediately threw themselves on the ground, while a third let off his pistol at us. The bullet lightly grazed Sleyman's left forearm, and he promptly pulled the trigger of his rifle and shot the robber in the thigh.

Mijhem and Faris ordered the bandits on whom we had so turned the tables to throw off their cloaks and face the other way. They obeyed without a word, and as the *abas* fell from their shoulders, we saw that each man's belt carried a small arsenal of daggers and pistols. They were ordered to place back in their holsters the pistols with which they had threatened us and to throw their belts to us.

These six worthies belonged by origin to the tribe of the Duleym. Faris got this out of them by a searching cross-examination; also, that, as the Duleym were confederates of the Fid'an, they were on the way to these allies to procure camels and horses. Lazy footpads like these carry no rifles; they find small firearms suit their purpose better.

They now revealed quite frankly that they had taken our automobile for that of the Sheykh of the Amarat. That a fighting-car of the Ruala might be in enemy ter-

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ritory had not entered their minds. Only our black or brown herder's coats betrayed us on closer view as possible foes.

We thanked our lucky stars for this error which had saved our lives and sent the robbers on their way unmolested, but without arms and ammunition. The wounded man we carried with us to the camp of Ibn Meheyd.

Before they left us, these fellows had the impudence to ask us to make a detour and take them into the neighbourhood of a Saba camp which they intended to raid. Incorrigible rogues!

"But the Saba are your allies!" I cried out, astonished.

"What of that?" answered the leader. "Thou are *gûm* (enemy) of the Saba."

"Magnanimous Duleym!" said Mijhem ironically, "thou art in error; we are on a peace mission."

"Allah! How fastidious art thou!" responded the man, with equal irony, and turned his back on us.

Our head-cloths fluttered in the wind as we raced on again over the undulating plain. Small groups of riders on camels and on horses appeared from time to time. They stood still as we passed, observing us from a distance.

We had also noticed three automobiles which held a course parallel to ours for some distance, but disappeared now and again behind a hill or in some depression. After one such disappearance, they reappeared much nearer to us. We halted and signalled to the motorists. They

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do not permit them to go into the interior of the desert, *mâ ješarrežûn*. They are limited to the territory where there is abundance of water and where annuals grow every year. They encamp on the edge of the desert and are therefore known as *ruḥm aḍ-ḍire*, relatives of the (people of the) settled country; they do not undertake extensive raids, *ṛazw*, and they acknowledge the supremacy of various Bedouins, to whom they pay a tax for protection, *ḥâwa*. The Bedouins are Arabs who breed camels exclusively, or at least in the main, and for ten months dwell in the interior of the desert, *ješarrežûn*. At the end of June they go to the edge of the desert, *jeṛarrebûn*, dwell among the settlers until the middle of August or the beginning of September, provide themselves with grain, clothing, and weapons, and then return to the desert again.

On the edge of the desert a constant increase or decrease of the population can be observed. If the government guarantees complete security of life and property to the inhabitants of the towns and villages, the herdsmen of goats and sheep are transformed into active farmers; on all sides they build cottages, hamlets come into existence, and the *ra'ic* and *šwâja* become peaceful settlers. They entrust their goats and sheep to the care of various clans of Bedouins, who do not go back to the open desert but remain on the border between villages and settlements and are themselves transformed into *šwâja*. If there is no strong government in the populated regions, security of life and property disappears and there follows a decrease of population. The permanent house is exchanged for the moveable tent; the farmers become *šwâja*. The former settlers, however, never become real Bedouins, because the actual Bedouins will never acknowledge them as equals. The term Bedouin is, hence, much narrower than the term Arab. In the view of the Rwala not all inhabitants of the Arabian peninsula are actually Arabs. Only those are Arabs who dwell in movable tents. Not all the Arabs, however, are Bedouins, but only those who spend the greater part of the year in the interior of the desert and who breed mostly camels. The Rwala are recognized by all tribes as being true and pure Bedouins. They are *ba'idîn aẓ-ẓa'na wâsi'în aṭ-ṭa'ana*, they have very extensive territories and drive their enemies far away from their camps. They are *ahl as-snân w-al-e'nân*, warriors on horseback, for they are able both to wield the spear and to manage horses.

1 [The šwâja -- Analyst]

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mad and Ğwâd, who claimed that *jerješ* means brows, whereas Ḥmâr said "*jâ rîš al-ʿaỵn*," which, of course, means the same thing. An *eğra* is a small village or hamlet with huts built of mud bricks. *Taṣfîḥ* or *taḥrîf* signifies any act performed for money or simply as a display. 2. *Ḥabîna* stands for the activity of the participators in small predatory excursions or of the scouts sent to find out by whom certain herds are owned and the whereabouts and size of the enemy's camps. They often have to crawl on their bellies so as to escape notice and avoid bringing destruction upon themselves and their comrades. 3. *Ḫwaʾ* is the call to supper during a raid. Fejṣal enumerates his deeds among the Bedouins. 5. *Habbt ar-rîḥ* is a favorable wind, a good opportunity for success, booty. The partakers in a raid shout when mounting their animals: "*Habbî lana jâ rîḥâna*, blow us, O breeze [to our success]!" 7. *Senîna* is a sharp saber.

Difficulties Due to Kinsmen

Jâ ḥamaḏ jâ-l-ḥnejdi	O Ḥamad al-Ḥnejdi!
žetalni ḥawâk	Love for thee has been the ruin of me;
w-an-nâs braǧaʾ-llâh	While others put their hope in Allâh,
w-ana biraǧâk.	I put my hope in thee.

Enḥazem jâ selîm	It were well for thee to flee;
lâ tabet al-ḫalaʾ	Do not pass the night behind the camp!
ṣâḥebi min žedîm	My friend has long ago
sammani bel-ṛalaʾ.	Poisoned me with love.

The maiden warns her lover against the meetings at night behind the camp. *Ḫalaʾ* means everything behind the camp. *Ṛalaʾ* is the passion of love.

Jâ šowḳ mâ taʿṭi-l-mabṛi
ḳalb al-maḫâlîž jadrûni
jâ bint ana ḫâreben ṭabʿi
lijje ʿala-l-bîz ʿorbûni
jâ bint ana-ḫâf min rabʿi
w-al-kill jabṛîč miṉ dûni.

Sweetheart, wilt thou not give me what I most desire
Before the creatures discover me?
O maiden! I am ruining my character,

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al-meğarra is a long staff or saber brandished by a girl while dancing to keep away the youths who press on her. 4. *Aḥbâl al-asbâb* are opportunities for achieving success. 5. *Šwâhiž* are high, steep, impassable mountains. Here they mean the greatest glory, affluence. 6. *Al-ʿaẓm* is a piece of bone used by the Bedouins in mending a broken short pipe. 7. *ʿEjâl an-nâs, eben an-nâs,* are sons of respected families, whom the uncle could adopt.

1. *Li fâṭeren mašiha tûmi*
   ḳaṭʿ al-fejâfi mẓarrîha
2. *bčetfaha laḥḥ berğûmi*
   min kuṯr mâ-ni malâḥîha
3. *al-ḥorr elja ṣâr mazḥûmi*
   jeṣbeḥ bnâbi ʿawâlîha
4. *čam lejleten mâ beha nowmi*
   ʿalejje min abrak lejâlîha
5. *jâ mâ ḥala ḥaẓẓ umm ḫarṭûmi*
   w-aṣ-ṣubḥ jaʿğibk taḥallîha.

1. I have an old camel with a rocking gait,
   Which I train to ride over level plains.
2. A bald spot has been worn by my heel on her shoulder [blade
   By my constant rubbing.
3. [She is like] a falcon of gentle blood, by hunger frightened,
   Resting on the peak of the highest mountains.
4. Oh, how many sleepless nights
   Have been to me the nights most blessed of all!
5. How sweet the urging of a long-lipped camel,
   And in the morning thou shalt wonder how strong she looks.

The poet is unknown; the reciter was Mindîl al-Ḳaṭʿi.

Verse 2. A camel used for long journeys generally has on her right shoulder blade a bald spot, the size of the palm of a hand. The constant friction against the shoulder blade causes the skin to become bruised and bloodshot, especially if the rider's footgear is made of hard leather and he must urge the animal to greater speed with kicks. 3. If a pure-blooded falcon fails to catch its prey for a long time and is hungry, it settles on the highest summit, whence it has a wide view and can sooner sight the desired prey. 4. When the Bedouin is asked a large price for the girl he loves, he

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●579 takes part in predatory expeditions and raids to far and dangerous countries, in order to gain the required number of camels. The night marches through the enemy's country bring him the greatest profit, as the booty is obtained and brought away more easily. 5. At night the speed of a good camel is fastest and also she tires least at that time. *Umm ḫarṭûm* is the name given to camels with the underlip hanging down, so that it looks larger than the upper one.

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1. *Bakrati ḥelwen ḏemîlah bel-ḫalâwi*
   mubrama wuddi btašjiʿ ṭibe
2. *ummaha min ǧejš ḥammâd al-ḥâwi*
   bakraten min raʿijje ǧatna ṛaṣîbe
3. *mâ ṭemanha ḳaṭʿânen w-mzâwi*
   binten labu rîmân waʾ waj neǧîbe
4. *šarbet min bežže w-zâʿat lel-eǧrâwi*
   wa-mraḥat ʿend al-mḫejẓer bel-ǧeḏîbe
5. *jowm tefḳaʿ čennaha al-ḥorr an-nedâwi*
   aw ẓelimen zâʿ min dawwen ramî beh
6. *naḥḥarah ahl al-karam w-ahl al-ḳahâwi*
   jeʿabberûnak ḳabl taʿḳel an-neǧîbe.

1. In the desert my young camel has a pleasant gait;
   She is muscular, and I desire that only good be said of her.
2. Her mother hails from the Ḥammâd al-Ḥâwi's riding camels;
   My young camel came to us with a herd against her will.
3. With gold she was not paid for, nor with black cloaks,
   She is a daughter of Abu Rîmân — ah, glory, the noble one!
4. She drank at al-Bežže, ran as far as al-Ǧerâwi,
   Having spent the night by al-Mḫejẓer.
5. When excited by a gallop she is like the best hunting falcon,
   Or the ostrich running from a plain when a shot has been directed at it.
6. People both generous and fond of good coffee flock to see her,
   Offering money for her before thou couldst fetter the left foreleg of the noble beast.

The poet was Ṛaṭîṭ, a servant of Prince an-Nûri; the reciter, Ṛaṭîṭ himself. He praises his camel which he had

men, but among the enemy he must, if recaptured, expect death, as no one will pardon him again. 727

Bâjež, faithless, is also said of one who attacks a friend. Such a stain fell on the name of the Rwala when, in the spring of 1898, they attacked the ʿEbede in al-Ḳaʿra. The ʿEbede, under the chief Barǧas eben Hdejb, asked Eben Šaʿlân for peace. This was granted, and the messengers returned home in the evening; but on the following morning Eben Šaʿlân's, Eben Meʿǧel's, and Eben Mǧejd's warriors attacked Barǧas' camp again and completely looted it. To excuse himself Eben Šaʿlân asserted that this particular troop had left twenty days before on a raid against the ʿAmârât in the vicinity of Kerbela but, when repulsed, attacked the ʿEbede on their way home, in ignorance of the fact that peace had just been concluded. The ʿEbede, however, do not believe this subterfuge but still maintain that they were attacked treacherously, *bâḳowhom bowḳa*, and, whenever they sight a Rwejli in the desert, they utter their battle cry, *jentaḫûn*: "I am a rider protecting the ʿArfa herds, I a Sbêʿi. O those faithless ones! O those blackened faces! Have you forgotten the peace dinner? *Ḥajjâl al-ʿarfa sbêʿi al-bowḳân sowdân al-wǧih wên mṛaddâkom.*" A breach of faith is always condemned, for it is punished by God. Hence the saying: "A faithless one will never rise above the dogs, *râʿ al-bowḳ mâ jarḳaʿ fowḳ al-ĕlâb.*" 577 727

PROTECTION IN CASES OF THIEVERY

To despoil a stranger belonging to a tribe not related to one's own is a proof of cunning and strength. But no chief will stoop to stealing. It is usually the sons of poorer families who go out in twos or threes to steal or to rob. A thief on foot is called *ḥâjef* or *ḥanšûli*; if mounted on horse or camel he is known as *muʿajjer*. When the *maʿâjir* arrive near the enemy's camp they hide and try to acquaint themselves with the whole terrain. After sunset they leave their horses or she-camels in a safe place and crawl near to the tents. One of them remains at a certain spot about five hundred paces from the tents; the other advances cautiously till he finds a good horse or a she-camel which he thinks worth stealing. If he succeeds, he hurries back with the capture to his comrade and then to the place where their own animals are hidden. Tying the stolen animals to their own, he then leads them all 579● 674

579 674 a few hundred meters farther but away from the place where his comrade is stationed. The latter keeps his place at least one hour longer, waiting to see if by chance the theft has been discovered in the camp. Should an alarm be given and search made for the stolen animals, he tries to attract attention to himself and then leads the pursuers in a different direction from that taken by his comrade, until, after eluding them altogether, he makes haste to join him. Then, mounting the captured animal, he makes his escape while the pursuers are following the wrong scent.

685 If a thief is seen crawling near, he may be shot at sight. If he is caught, his captors beat him, *jaḳtolûneh*, revile him, *jaṣaḫmûneh*, and, if he is unknown to them, tie him fast to prevent him from running away and stealing something after all. After sunrise breakfast is given him and he is free to go wherever he wishes. In case the thief with the stolen mare escapes and his watching comrade is caught, *ḳaẓîb*, the latter may be killed on the spot but must not be held in fetters to compel his comrade to return the stolen animal.

681 609 Fettering is not an established custom, *mâ hi 'âdaten sânijaten*, among friends. A member of a hostile tribe, when caught in camp at night, is generally put in the irons used for fettering a mare's forelegs in the evening, and he is then called *rabîṭ*. In order to save his life he must offer some animals of his herd as a ransom. In this case it is said that "the captive sent his movable property instead of his neck, *ar-rabîṭ ḳallaṭ ḥalâleh židdâm rukubteh*."

577 626 672 To steal from a fellow tribesman or even from a neighbor is considered a disgrace. A thief of this type is called *bawwâḳ*, *neṭûl*, or *nedû'*. No one will suffer him to come to his tent. Should he enter a tent in another camp, any one knowing him will instantly call the owner's attention to him: "This man is a *bawwâḳ*. Let him not sleep in your place! *Hâḍa bawwâḳ lâ tḥallûh jamraḥ 'endakom*." However, if his sons are known to be honest, they are not made to suffer for their father's shame.

685 627 If anyone can show indisputable proofs that a fellow tribesman has stolen, for instance, a firearm from him and if the other denies it, the robbed man takes two or three of the offender's camels, drives them before the tent of a more powerful neighbor, and, after obtaining his protection for them, *aḍḥalhen 'alejh*, brings his witnesses. The protector must then